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THE COBBLER'S GUEST.

While the cobbler mused, there passed his pane
A beggar drenched by the driving rain;
He called him in from the stony street
And gave him shoes for his bruised feet.

The beggar went, and there came a crone,
Her face with wrinkles of sorrow sown;
A bundle of fagots bowed her back,
And she was spent with the wrench and rack.

He gave her his loaf and steadied her load,
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,

In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.

The day went down in the crimson west,
And with it the hope of the blessed guest;
And Conrad sighed as the world turned gray;
"Why is it, Lord, that your feet delay?

"Did you forget that this was the day?"
Then, soft in the silence a voice was heard:
"Lift up your heart, for I kept my word.
Three times I came to your friendly door,

"Three times my shadow was on your floor;
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child of the homeless street."

—Edwin Markham.

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W. W. FERRIER ..... **Editor**

2716 Hillegass Ave., Berkeley

THE MOTHERS' PENSION LAW.

A new law in Illinois, which is known as "The Mothers' Pension Law," marks a great advance in the method of dealing with dependent children. In many instances when children are brought before the juvenile court it is ascertained that the poverty of the home has contributed to their delinquency and that it is not possible under the conditions in the home for them to have the the care that is necessary to their reformation and the formation of right character in the future. The custom has been in such cases to take the children out of the home and put them in some institution where they could be maintained at public expense. The new law changes this; and it seems very much for the better. Under its provisions, if it is found that the parents are otherwise proper guardians, the court can order the county board to pay to the parents at specified times certain sums of money for maintenance in the home. Although it has been demonstrated that children can be supported in the homes for less money than in the public institutions, the chief gain, and that which most commends the law, is in the keeping the family relation unbroken, and thus the powerful force of family affection conserved for the development of the child.

FEARFULLY AND WONDERFULLY MADE.

The people of California may with good reason expect to be called upon to vote on all sorts of measures in the near future. It has been made very easy, under the constitutional amendment which provides for the initiative and referendum, to get measures before the voters. This can be done at the action of even less than eight per cent of the voters. The first initiative provision is that an election shall be called, or the proposition submitted at the next general election, whenever requested by qualified electors equal in number to eight per cent of all the votes cast for candidates for governor at the last preceding general election. Whenever a light vote is cast this will enable all kinds of doctrinaires to get their hobbies to a vote by means of a comparatively small number of signatures. But this was not regarded as sufficient by the framers of the amendment and they wove into it a kink which makes it possible for five per cent to get any proposition voted on. And this, not by five per cent of the voters, but by five per cent of the number of votes cast at the last preceding election for governor. So small a number of people can petition for a law and the legislature must enact it or reject it without amendment. If it is enacted it is then subject to referendum—is put before the voters of the state for adoption or rejection. But it is further provided that if any law proposed by such petition be rejected, or if no action be taken thereon by the legislature, the secretary of state shall submit it to the people at the next general election. The legislature may reject any measure so proposed and propose a different one on the same subject by a yea and nay vote; in such event both measures shall be submitted by the secretary of state at the next general election or at a prior election to be called by the governor.

We call that an amendment "fearfully and wonderfully made." And under it we confidently expect to see a great deal of trouble for the people of California.

No matter how crude and unsatisfactory a bill thus petitioned may be the legislature, if it passes it at all, must pass it without amendment, and if it rejects it and frames another the crude one must, along with that one, be submitted to a vote of the people.

We shall all need to be released from our regular work in life a few months every year or every two years so as to be given time to study on all manner of subjects and so qualify as legislators.

It is to be hoped that the people who in another state are agitating for a law which will compel all men to wear a beard will not begin operations in California until we shall have had time to dispose of some of the other things on which we shall be called to vote. We presume that signatures could be had for a petition for such a law; for is it not a fact that all men who shave are going contrary to nature?

A NOTED CONGREGATIONAL LEADER.

While in Boston, in September, the present writer had the pleasure of hearing the Rev. Silvester Horne, the noted London Congregationalist, speak three times. Would that such visitors to our shores reached the Pacific Coast more frequently! The Boston Transcript spoke of Mr. Horne as "one of the most powerful as well as picturesque preachers of English Congregationalism." He is a member of Parliament, chairman of the Congregational Union, and pastor of Whitefield's Tabernacle, one of London's historical churches.

"He is the platform orator of nonconformity. Jowett and J. D. Jones may be greater preachers, and Dr. Horton is the great scholar, but the man to bring mighty moral pressure to bear on great public questions is this versatile and strenuous young man of forty-six, who eight years ago left a prosperous, wealthy and fashionable church in the suburbs to take hold of a forlorn hope in the heart of London. In the museum are George Whitefield's vestry chair and table and the pulpit from which John Wesley preached Whitefield's funeral sermon. But in the church ithelf are every available means of reaching the life of the men of today. Hre is a men's meeting which averages an attendance of 1200 on a Sunday afternoon. One hears great public men on vital subjects; American clergymen like C. R.

Brown and Hillis all applying great ethical principles to problems to today. Look at the visitors' book and see the signatures of Lloyd-George and John Burns on the same page."

Whitefield's is a great center of activity. The church provides a nurse and a poor man's lawyer, poor relief and a flower mission. There are football teams and cricket elevens for the boys and the men. Billiard tables and game rooms draw them to the church rooms, away from the questionable places of amusement. There is a restaurant feature, especially popular on Sunday afternoons, between the afternoon and evening service, when for a sixpence one can get a real homelike English tea. All these and many other features make it the social center of the district for hundreds of clerks, male and female, who have no homes but a hall bedroom, or a room in the stores where they work. But this is not all. There are large Bible classes which train men and women in religious life, great evangelistic preaching on Sunday nights, and after the regular service, preaching and singing from the steps in front of the church, which catches and holds many a careless member of the great throng that passes by.

A paper known as "The London Signal" supplements the pulpit, and there is a book-stall for the dispensing of good reading.

The moving spirit behind all this is "an athletic, strenuous man—a fine type of England's 'varsity man turned social worker, a true minister."

After Mr. Horne's return to London he remarked that one of the things which most impressed him during his visit to the United States was that Congregationalism, with all its faults, had a genius for big things and for great enterprises.

The first Sunday after he reached home Mr. Horne preached on the text: "Ye are come * * * unto the spirits of just men made perfect." In the course of the sermon he said: "Whenever you set foot in America you are faced with monuments that witness to the cost at which alone justice can be established in this world."

In civic hall and public school, in college, in cabin and in home there were portraits of Columbus and William Penn, and Miles Standish and the "Mayflower," and Washington and Jefferson, and Franklin and Adams, and Lincoln and Grant, and Sherman and Garfield and Emerson and Hawthorne. Wherever one turned, one was looked down upon by one of her mighty dead. Why? Because they wanted to bring their children and the youth of their heterogeneous peoples into the presence of the famous dead, the representatives of their governing ideals, whom they believed were still with them.

It was in that connection that Dr. Horne said: "I do not imagine that any true Englishman can walk through the New England villages without his cheeks tingling from time to time as he sees the monuments to the heroes of the revolution. There they are, the memorials of the men of justice who, at stupendous cost, broke the sceptre of an unjust English rule. Then, again, there are the heroes of the wars of the Union; men who saw that no stable society could be founded upon slavery. They have passed to the Valhalla of the heroes—not only the men whose names you know, but the men whose names no one knew, who lay in the trenches among the unknown dead, that the soil—the soil which was once red with their blood—should be forever free men's soil to the end of time. And when you have taken all that in, it comes over me with overwhelming force that the Church of Jesus Christ has got to be the eternal society of the just, never wearying, never faltering, never betraying its conditions. Why? Because no solitary deed of justice, however magnificent, can establish justice. It is a long, slow, and often inglorious process. The war that abolished slavery did not establish justice. Justice cannot be established by a stroke of the pen or by a stroke of the sword. She has to be fervently loved and then laboriously served of all her children. It is written in the firmament of the Church of God, in gathering constellations, that the spirits of the men of justice shall go with us until our work is done."

THE SAN FRANCISCO THEOLOGICAL SEMINARY AND PROFESSOR DAY.

According to latest reports it probably will be only a few months until Prof. Thomas F. Day will be forced to give up the chair of Old Testament Literature and Exegesis in the Presbyterian Seminary at San Anselmo. It is undersstood that the conservative element on the board of directors as now constituted is in the majority and that the request of the Synod of California that his resignation be asked will be acted on. At the meeting of the Synod last month in Long Beach, Dr. Landon, the president of the Seminary, plead for the position of the old board which had ordered that questions of criticism be excluded from the earlier classes and confined to the last year, stating that the Synod of Washington had given unanimous approval of this plan and that a similar plan had been adopted in Princeton Theological Seminary. But men like Dr. Dinsmore and Dr. Hemphill were determined to allow no such compromise, and the old war-horses won.

Before leaving Long Beach last week Dr. Day by request gave to a local paper a statement of his views.

Summarizing his statement a correspondent writes:

"He takes the broad stand that as a teacher, consistent with the divine inspiration of the Old Testament, either the traditional or the modern ethical view may be held by evangelical Christians. He regards the fundamental spiritual meaning as of prime importance as compared with questions concerning dates and human authorship of the various books

"Jonah to him represents a type of Israel, and his thought is that Israel's exile was symbolized by the prophet being swallowed by a great fish. The Book of Jonah he characterized as one of the most beautiful and artistic compositions to be found in all literature."

Dr. Day is then quoted as follows:

"When I find for myself great spiritual truths breaking forth from any book of the Old Testament, which I study critically, I rejoice in the opportunity to make my fellow students see these truths as I see them.

"I believe it my duty as a teacher in the seminary to stand to my pupils in the relation of counsellor and guide, as well as instructor. When there are diverse and conflicting views touching subjects that belong to my department, I believe it to be my duty to draw attention to these.

"I distinguish between questions of criticism and questions of doctrine; between the plain facts of scripture and possible inferences that may be drawn from them. I believe it is my duty as a teacher to show the students how to make the distinction. I believe and teach that either the traditional or the modern critical view of the Old Testament may be held by evangelical Christians, consistently

with a firm belief in its divine inspiration. I regard questions concerning the dates and human authorship of the various books as of secondary importance compared with the fundamental spiritual meaning, and I so teach.

"The account of the creation of the world and of man which is contained in the first chapter of Genesis, differs in important particulars from the account given in the second chapter. The difference would indicate that the two accounts are of different origin. In substance they are true, for their purpose is to teach the fact of a divine creation.

"In his presentation of the manner of creation each writer shares the limitations and reflects the ideas of his time. The attempt to maintain their literal accuracy is beset by so many difficulties that most recent interpreters have abandoned it. It is best to think of them as religious rather than as strictly historic or scientific documents.

"We may distinguish between the spiritual fact and the literary garb. The narrative with regard to the fall of man is an example of ancient modes of accounting for things which for the Hebrew people were of the essenceof faith. The fact of human sinfulness was accepted as a fact of experience. How to account for the origin of it was a problem which occupied thoughtful minds. One of the early explanations is given in this chapter. Perhaps it was meant originallyas a serious attempt to solve the problem. It does not follow that we are obliged to accept it in all its bald literalness. I think it better to interpret the words as symbolic of a great spiritual truth."

Touching the question of his belief as to the limitations of Christ, he said:

"The queston is not without difficulties for the intelligent Christian. Perhaps the solution lies in the acceptance of some form of the doctrine of the Incarnate One's self limitation. If this mode of accounting for the facts is adopted, then it will mean that the Son of God on becoming incarnate voluntarily 'emptied himself' so that his knowledge as well as his power and glory was limited, so long as he lived on earth. On matters of historical or literary character he had only the knowledge that was possible to any Jew of his day. This view is consistent with a firm belief in the divinity of our Lord."

PACIFIC COAST NOTES.

A pipe organ is to be put in Marsh hall chapel at Pacific University, Forest Grove, Oregon.

The Synod of California appointed the Rev. Arthur Hicks as student pastor at the University of California.

President Hill of the Great Northern railroad will give $50,000 to Albany College, Oregon, provided $200,000 additional are raised.

The Gipsy Smith meetings in Portland will begin on the 10th of November. A temporary tabernacle will be erected at a cost of $10,000.

Within a year twelve Americans have been married to Orientals at Vancouver, Washington. Recently three widows were so united. Their first husbands were Americans.

President Hill of the Great Northern has spent $11,000,000 to get his system of railroads into Central Oregon, and remarks now that he is just beginning to discover Oregon. The next decade or two will witness almost untold development in the great reach of country so long lying untouched in Central Oregon.

Writing recently of his trip on the Pacific Coast in June of this year the Rev. Henry A. Atkinson of the Congregational Brotherhood said: "Congregtaionalists are winning the Pacific Coast, and are building into those hustling western cities the Kingdom of God. One of these cities has a Congregational pastor for mayor, another has a mayor who looks for advice to one of our pastors more often than he does to the old-time politicians."

Bishop Bell of the Church of the United Brethren in Christ, whose headquarters are in Los Angeles, has gone on a five months' trip to the Orient. The time will be spent in Japan, China and the Philippines, inspecting and aiding in the work in those countries. The Bishop, who has long had the world consciousness, will return undoubtedly with still wider vision and more deeply imbued with the spirit of world-wide fraternity.

The First Presbyterian Church of Oakland has decided to construct the new house of worship to be built at Twenty-sixth street and Broadway in the form of a cross. It is to be of English Gothic type, and the parish house, with the social hall, banquet room, Sunday-school rooms and other features of the social life of the church are to occupy the west end of the structure, which will form the top and arms of the cross. The new edifice will cost $175,000.

The Woman's Journal, published in Boston, regards the carrying of California as "the greatest single advance that the suffrage movement in America has yet made." It is estimtaed that Oregon and Nevada, now have twice the chance for victory that they had before, and every state in which the fight for suffrage is on feels a thrill of encouragement. Alice Stone Blackwell says that the history of the California campaign is yet to be written, and that when it does come it will be great reading and full of suggestion for those states which have their victories yet to win."

Mrs. Abigail Scott Duniway, who is president of the Oregon Equal Suffrage Association, says that the men who came across the plains with ox-teams vote for equal suffrage, and that those who came to Oregon in Pullman cars vote against it. This is too sweeping a charge to be made in sober earnestness. Many men who came to California in Pullman cars voted for equal suffrage. Otherwise it would not have carried. Many who came that way to Oregon will vote for it the next time there as they did when it was up before. Mrs. Duniway will help the cause along by being a little more judicious in the use of her tongue.

A prominent equal suffragist in Nevada writes: "We are intensely interested in what California has done. California and Nevada are so close it is almost like our own election. In pioneer days San Francisco was the mecca to which all Nevada eyes turned, and those days have hardly yet passed." More than a year will elapse before the questian can come to a vote in Nevada. An amendment has passed one legislature. Another legislature will not be in session for more than a year yet. It must pass that before it can go before the people. Then, unless a special election is ordered it cannot be voted on until November, 1914.

Rev. Geo. H. DeKay of Berkeley is finding a new and attractive field of service of late in work he has done and is doing for the Army and Navy Y. M. C. A.—among the

soldiers and sailors. For several months past he has held occasional services under these auspices at Fort McDowell on Angel Island, where is maintained the recruit camp; at Goat Island at the barracks and at the Detention Camp; and on board the various war vessels in the harbor. He reports that at recent Sunday morning services, held on Goat Island, he had an attendance of about 250 at one service and 75 on the other. At Fort McDowell where meetings are held on Tuesday nights in the little church the attendance runs from 60 to 75 and the interest is marked. Several young people, chiefly from the North Berkeley Congregational Church, assist him in these meetings with music. The interest of the men in these meetings has been so marked that the officers of the Y. M. C. A. have asked Mr. DeKay to take up a regular course with them, and he will deliver a series of "Little Talks on Large Topics" on seven successive Tuesday nights at Fort McDowell, and will also take charge of a Bible class at the Detention Camp on Wednesday evenings on Goat Island Going into business has not by any means meant leaving the ministry for Mr. DeKay.

In a pastoral letter sent out to his people by the Rev. A. B. Patten of the First Congregational Church of Sacramento on the 27th of October the friends of the church are urged to inaugurate a new era and greatly enlarge the attendance by coming as families. The sermons last Sunday morning were in anticipation of and in preparation for the coming on next Sunday of the Rev. J. B. Orr of Santa Cruz to assist in a series of evangelistic services, the topics being, "Who is on the Lord's Side?" and "Is the Young Man Absalom Safe?" In way of announcement Mr. Patten says: "We are especially favored in our speaker and associate leader, Rev. James B. Orr of Santa Cruz. He comes from a capable church of over 400 members, in which he is enjoying a second pastorate. He is a loyal and lovable man, with both culture and enthusiasm, and with rare grasp of the essential Christian message and rare grace and force in declaring it. He speaks clearly and to the point, with both courtesy and candor. The message will be to the conscience and the will, as well as to the intellect, summoning us to decision and consecration; but the methods used will be such as to offend no one. We are not to ask people to rise for prayers, or to sign cards passed through the audience. We believe that the message will go deep enough to win a voluntary response, and that there will be definite as well as general results. The positive note will ring throughout. Still the meetings will be educational, while the health message of gospel and also its social vision will be emphasized. Mr. Orr will preach Sunday morning, Nov. 5, on 'The Breath of God,' and in the evening on 'Humanity Reaching Divinity," and Monday evening on 'The Psychology of Prayer.'" A feature of this effort in Sacramento, which is to be commended in the one making different societies in the church responsible for particular services. One evening the men of the church; another the laidies' aid society; another, the Christian Endeavor society; other evenings by the Priscillas and the choir, and by the Sunday-school, the delta alphas and the boys' club.

It is estimated that the swamp lands yet to be reclaimed in the United States will support four million people. An hundred years hence both swamp and desert will have disappeared largely from this country.

CHRONICLE AND COMMENT.

At the University of Chicago this year a negro woman received the degree of bachelor of philosophy.

Largely up to twenty-five years ago the negro farmer was known only as a renter. Now he is the owner of a majority of the farms in several states. In South Carolina negroes own 96,696 of the 176,180 farms, according to the last census figures. It is said of the negro farmers in general that they are capable, steady and interested in the work.

The Rev. Dr. Clifford, the noted Baptist clergyman of England, after his visit to the United States and Canada this year, says: "I think Canada will be the strategic centre, not only of the development of the British Empire, but to a very large extent of the American continent. Young fellows in this country never had a finer opening than Canada now presents. Provided they are willing to work hard for two years, they can obtain conditions for a happy life-long existence." It is worthy of note in this connection that one of our government experts, who is supervising immigration, predicts that the best of European emigrants hereafter are to go to Canada on the north and to Argentina on the south.

A class of college students at Michigan University in an examination on Biblical matters manifested astounding ignorance. Seventeen questions were given. Not one answered all correctly and only one attempted to answer all. To the question, "In what language was the Bible originally written?" such answers were given as "Arabic," "Sanskrit," "German," "French" and "Early English." To "the chief difference between the Old and New Testaments?" came the answer: "In the New Testament every chapter is by a different man; I don't know about the Old, but I don't think that all the chapters were written by one man." As to what was meant by the name "Jordan," was replied, "the man who took Moses' place as the head of the Israelites." The difference between Levi and Leviathan was explained this way: "Levi was the name of a man; Leviathan might be applied to his doings." The Isle of Patmos was described as "the place where the children of Israel were fed in the wilderness." "The armor of Saul" was defined as "Saul's fight with the Ephesians." "Before the cock crow twice, etc.," was interpreted as "the reply of Christ to one of the two thieves on the cross"; and "the mess of pottage," as "the Lord's supper."

PROFESSOR BADE AND THE ANCIENT SCRIPTURES.

W. C. Pond.

It is not often that I have had the privilege of listening to Prof. Bade, but I have never had that privilege without a fresh admiration for him, not less for his rich scholarship, than for the frankness, the downright honesty, perhaps I might add, the courage with which he speaks his mind.

I was not one of those who were "startled" as he said in the preface to his second address, at the views and declarations in the first one, but I was, to say the least of it, amused at the confidence with which he affirmed that whoever differed with him was "wrong." It was a heavy emphasis which he put upon that word "wrong." It sounded greatly like dogmatism, though I certainly will not give to it that title. A Baptist ministerial brother once took me to ride behind one of the fine steeds which his deacon had placed at his service, and told me with delicious frankness,

that he was so sure that he was right in respect to baptism, that he didn't see how anyone could be at once intelligent and honest and take any other view. It was certainly a dilemma in which he placed his guest, and if I had felt obliged to choose the horn on which I was to be suspended, it would be hard for me to say—whether it were more comfortable to plead ignorance or dishonesty. But happily for myself I did not feel compelled to choose, and silently I questioned his authority.

And so when placed last Thursday morning so emphatically among those who are "wrong," I righted myself up and felt like questioning my judge. In comparison with the professor I am just no scholar at all, and yet I am scholar enough to claim the right to think for myself.

He told us that the prophet Amos opened a new epoch in the development of Israel's thought of God,—in that he declared Him to be a moral personality; that prior to the time of this prophet, holiness in our usual sense of the word was not predicated of Jehovah, covenant God of Israel, that he was conceived of, not of course as an immoral, but an Unmoral Being, having nothing to do with the character of those who trusted and worshipped Him. I trust that I am not misrepresenting the view presented: cerainly I could not more accurately express in few words the idea which, with very careful and deeply interested attention, I received.

And I am wondering now whether criticism calls it an interpolation—that plea of Abraham with Jehovah—"shall not the judge of all the earth do right? (Gen. 18:25.) Of course, if so, then the distinction drawn all through that great intercession of the Father of believers, between the righteous and the wicked goes for naught. But what reason is there to suppose an interpolation except it be in the necessities of a preconceived hypothesis? And how about that magnificent revelation which God made to Moses—as recorded in Exodus 34:6, 7. "Jehovah, Jehovah, Almighty full of compassion and gracious, slow to anger, and plenteous in mercy and truth. Keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty." Is that the revelation of an unmoral God? And how about the ten commandments, and the precepts drawn from those ancient writings in which Christ sums all duty and all righteousness: "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself."

It is somewhat curious that a permissive expression allowing the sale of an animal "which dieth of itself" to an alien, but not to an Israelite (which the Professor quoted and which has been quoted by others till—unlike almost everything which the Professor said—it has become thread bare) is to be found not in the earliest books, but in Deuteronomy 14:21, the book which critics tell us was not the work of Moses but was written in the days of Josiah and brought out, by a bit of pious fraud to help Josiah's reforms, as a long-hidden writing of Moses. This was long after the time of Amos and consequently after loyal Israelites had learned that their covenant God was a moral personality. It is worthy of note that this prohibition to eat the flesh of animals that "died of themselves," is found in the earlier writings (Exodus 22:31; Leviticus 22:8), but **without this unmoral permission.**

Of course, the professor is right in saying that holiness in the Old Testament, and just so in the New, does not in its primary meaning carry the conception of right moral character. It is predicated not of persons only but of days and vessels and places. It is better represented by our word Sacred—and stands for a person or a thing set apart for use in the worship or work of God. Easily, however, the idea of moral righteousness as being that which, in the case of persons, creates the separation, crept into the word and finally became identified with it. For one, I cannot believe that the song of the Seraphim in Isaiah's great vision: Holy, Holy, Holy, Lord God Almighty," had in it no idea of the righteousness of God. And this is equally true in the ascriptions of holiness to God in earlier writings.

The law as given by Moses Christ came not to destroy but to fulfill. It is true that regarding some items in the civil law of Israel, especially those regarding divorce, Christ says that they were made permissive in view of the hardness of the people's hearts. That is to say, the civil law was not made ideal but was adjusted in some degree to the circumstances and character of the people for whom it was given. He might have said the same thing regarding the permission to which I have referred in Deut. 14:21. "Eye for eye and tooth for tooth" is found in the civil law prepared for a people with no prisons, and no arrangements for civil retributions except corporeal punishments, and has in it no place for personal revenge, but it had been abused to justify and encourage this, and Christ sets it aside so far as this abuse of it is concerned. As a civil enactment made for a people circumstanced as Israel was at the time, it would be good law. But Jesus declined, in his teachings, to deal with civil enactments. He dealt in principles of personal morality—grounded in the new life he came to bestow.

Of course I am not undertaking to refer to all the occasions of offence which those who seek them, find in the more ancient Scriptures. That would call, not for a jotting, but for a volume. And I am not disputing with the ground idea of the professor's fine address—that the law of growth holds in God's revelation of Himself, but I am proposing questions which a candid inquirer wants answered, who has found in the Bible, in its earliest writings and on to its close, good food for those hungering after righteousness, before he pronounces that food to be, in any part of it, unwholesome.

SEVEN CITIES—AS SEEN BY A VACATION WANDERER. THEIR DIFFICULTIES, THEIR DREAMS, THEIR ACHIEVEMENTS.

7. Chicago—The Greatest Thing in a Great City.

(From a Series of Sunday Evening Sermons by A. W. Palmer, pastor for Plymouth Church Oakland.)

I read a book this summer called, "The City Wilderness." There are certain sections of Chicago which are best described by this title. I am somewhat familiar with our deserts here in the West but there is nothing more utterly dreary in the Mojave desert than miles of forlorn and unkempt streets which to go make up the great City of Chicago. Chicago is not overcrowded as New York, its poor people are not stacked up on top of each other in tenements, but there are endless streets of dreary, weather beaten ramshackle wooden houses, some of them raised up ten or twelve feet in the air and perching in a surprised and uncomfortable fashion on more recent brick under-pinning. But the hopeful thing about Chicago is the fact that it is not an undiscovered wilderness and that there is a strong group of men and women who believe that it is not even a necessary wilderness and who are laboring to turn the wilderness into a garden.

Some of these people are in the social settlements

which exist as oases amid this city wilderness. Chicago is peculiarly fortunate in the character and activity of its settlement work. It was my priviledge during my visit this summer to live at the Chicago Commons which is especially interesting to us Congregationalists because at the head of it is Graham Taylor who occupies the chair of Practical Theology in the Chicago Theological Seminary. The comfortable brick building is so built as to provide a little garden in front of it, one of the few green spots in that section of the city.. Inside the building are accommodations for the usual settlement activities. There is a large auditorium for lectures and neighborhood meetings and there are smaller club rooms for a long list of clubs and classes for boys and girls and young people of all ages. One wing of the building is devoted to the living rooms of the residents so that not only Dr. Taylor and his family, but a group of assistants and students of social problems are always living in the building, helping in the work, studying problems of city life at first hand and preparing to go out and do similar work in other places. In this way the Commons becomes a sort of sociological laboratory for the Chicago Theological Seminary students and for a great many other young people. The land on which the Commons stands was the original site of the Tabernacle Congregational Church. The sturdy Scotch and English people who made up its membership have, however, largely moved away and non-Protestant foreigners have come in, so that the membership of the Church is now only about 150. About ten years ago the Church provided the Commons with the location for the present building and in return the Commons provides the Church with a home and the Tabernacle Church and Sunday School holds its meeting in the Commons and its pastor is a settlement resident and worker as well.

There is no time to describe other Chicago settlements such as Hull House, the University Settlement, and Abraham Lincoln Center, but as I studied the settelment work in Chicago, it was impressed upon me that it has two very different values: First, there is a direct value in what the settlement actually accomplishes for its neighborhood. It provides a Day Nursery for the babies of mothers who have to work, it provides wholesome amusement for young people, and through its clubs and classes awakens their ambitions and aspirations and it helps to promote intelligent citizenship. But the little it does directly seems sometimes about as effective as attempting to conquer the desert with an ordinary garden hose.

The second value of the settlement is the indirect value. It reveals conditions in the city wilderness, it takes intelligent and sensitive people and makes them acquainted with sections of the city that would otherwise be as unknown as a foreign land, and it also trains leaders for great social movements—not only shows them the need, but, as they struggle with their garden hose to meet the need, helps them to realize what the method must ultimately be. Under the inspiration of these leaders, I believe the time is coming when, not with a garden hose, but with a great reclamation service and with streams of water, we shall make the desert blossom as the rose.

One of the most significant things in the recent history of Chicago is the appointment and work of the Chicago Vice Commission. This commission was appointed, at the request of the Church Federation, by the Mayor and was provided with $10,000 by the City Council. It was composed of thirty members, of these four were lawyers, (including the United States District Attorney and the Judge of the Juvenile Court); four were doctors, including one woman physician; four were prominent business men; five were professors from various universities and colleges in the city; seven were ministers representing Catholic, Jewish, and Protestant bodies; and six were social workers two of whom were women. This commission was not an aggregation of self-appointed cranks, but a representative body, sober, trained, and respected, appointed and financed by the city government. The Commission employed as its Chief of Investigation Mr. George J. Kneeland, a man of rare tact and practical good sense who already had done useful work along social lines. It then set to work and made a thorough investigation during a period of over a year.

What did this Vice Commission discover? For one thing it discovered that the social evil is a commercial proposition—a vast business. The investigation showed that there were at the very least 5,000 professional prostitutes in the City of Chicago; that their patrons represented 15,180 men each day or 5,540,700 for the year; that this business was conducted by men for the money that there was in it and that the profits amounted to, at the very least, $15,000,000 a year. All of these figures are very conservative and probably very much understate the real facts. The Commission discovered that there were certain important "interests" behind this business; One of these interests is the liquor traffic which is closely tied up to it. Another of these interests is represented by the property owners who are receiving exhorbitant rents for houses used for immoral purposes. Many of these property owners move in high social circles and should their names be published in the newspapers something of a social upheaval would result. And the commission also discovered that there were brokers in girls who, while having no formal organization, had an informal understanding with one another. The investigator stated that he wanted some girls for a house in Shanghai and had no trouble in getting quotations on their market value.

The Commission studied very carefully into the sources of supply from which girls come. An investigation was made into the record of some 2450 girls who were inmates of immoral houses or had been investigated by the courts. This investigation showed that one important source of supply was the low moral tone of many homes. Many of these girls came from homes where father or mother were drunk or immoral and in a pathetic number of cases owed their downfall to their own fathers or brothers.

The most outstanding source of supply lies in the industrial situation. The fact that girls are unpaid, that they are unable to provide food and clothing and the element of amusement which is absolutely necessary on the wages which they receive makes them easier victims. Here is a group of twenty-five young women—before entering upon an immoral life six of them were domestics, five waitresses, three clerks ,three worked in department stores, three were engaged in sewing trades, five worked in factories. Their average wage was $5.00 a week; that means $860.00 a year, that is equivalent to six per cent on $4,333.00. As prostitutes the earnings of these girls average $25.00 a week. No girl is encouraged to stay in an immoral house unless she can earn at least that amount; that means that she must take in $50.00 a week, for the rule is that "madame" gets half. $25.00 a week means $1500.00 a year or six per cent on $25,000. In other words, the capitalized value of a girl for honest industry

is $4,333.09. If she is willing to enter an immoral house her value immediately rises to $25,000.

A third source of supply was found in the recreation conditions in the city. Girls earning $5.00 a week can hardly support themselves in decency, let alone have any money left over for amusement. They are therefore peculiarly exposed to the dangers of the cheap dance halls and to the friendship of young men who are only procurers in disguise and who haunt the amusement parks and the lake excursions.

The report of the Commission is a good sized book and the material is arranged and organized in a thoroughly scientific fashion. It sets forth the actual facts. The commission makes ninety-five different recommendations but sums them all up in this motto, "Constant repression of prostitution, the immediate method; absolute annihilation the ultimate ideal."

As I have studied the social evil both in this book and in various cities I have visited I come more and more to the conclusion that it is a very complex problem rooted in our civilization and not to be cured by any one prescription, but rather to be attacked on all sides as persistently and effectively as possible. I feel that there are five lines of attack which we must follow up.

The first is repression. I am not so idealistic as to believe that we can stop all vice, but I do believe that we can very largely stop commercialized vice. We can prevent it from advertising, we can crowd it into the background, we can separate it from the saloon, and we can fight it persistenly at every turn. Unless you do that, its commercial instincts will make it advertise and advertising will develop its volume.

2.—The second thing we can do is to take hold of the matter of sex education more thoroughly. The time has come when fathers and mothers should speak plainly with their children in answer to questions on sexual subjects. The story of the development of the seed into the flower, and the nest of eggs into the family of little birds is just as wonderful to a child as the foolish fable of the stork and far better for society. The time has also come for plain speaking about venereal diseases. Next to tuberculosis these are the most dangerous contagious diseases we have. Young people ought to know the peril of them.

3.—The third thing which must be done to fight the social evil is the economic improvement of the conditions of all women who work. This is why I am for the Labor Unions and I think that all right thinking people ought to squarely support every effort to guarantee to every girl who works a wage sufficient to maintain her in decency and self-respect. No social order which sacrifices womanhood to its industrial machinery is tolerable to the awakened conscience of today.

4.—The fourth thing which we must do to meet the social evil is to excercise a more thorough control over the commercialized recreation opportunities of our cities and also to provide public recreation centers where young people can have a good time in wholesome ways and apart from the taint of alcohol.

5.—And when we have done all these four things we shall fail unless we have also emphasized and made living and vital through religion a sense of the infinite value of every other human soul and of the responsibility of every man and woman to answer for his life to God. We need a new chivalry for womanhood, a single standard of morality for men and women, a high determination so to live as not in any way to stain or injure any other human soul. These are the ideals which the church must implant in the young men who are growing up. After all the most contemptible thing about this whole business is the tacit assumption of so large a proportion of men (and some of them pretty good men in other lines) that there is one standard of sexual morality for a man and another for a woman. We shall never overcome the social evil until we root out that abominable doctrine.

Over against this sombre picture of the social evil I wish I could give you a picture of the splendid park system of Chicago. You can stand from the noble statue of Lincoln in Lincoln park and go in a semicircle around the city to Jackson Park on the South, a distance of some forty miles, over a continuous succession of parks and boulevards. And in addition to these great parks Chicago is developing everywhere playgrounds and recreation centers. In the South Park section there are ten of these, each of them occupying at least ten acres of land, with a group of buildings costing $250,000. These buildings include an assembly hall free to the public for lectures, dances and parties, gymnasiums for men and women, swimming pool, lunch rooms, branch public library, sand boxes, base-ball diamond and running track. As one sees these recreation centers in the most crowded sections of the city, one feels that Chicago is really awake to the problems of city life and has seen a vision of the better city of tomorrow.

The greatest thing in Chicago is not its great buildings, nor its mighty rush of commercial activity, not even its splendid system of parks; but the presence of a group of men and women who are concerned for the welfare of the weak and the unprotected and who in many ways are seeking to build up a better civilization of brotherly men.

A PREDICTION BY MRS. BESANT.

Interesting Comment on It by the Rev. Dr. Horton of London.

The recent addresses by Mrs. Besant in London were in themselves remarkable says Dr. Horton, "but when we take into account that they came from a woman whom once we knew as the colleague of Charles Bradlaugh, and as the apparent determined opponent of the Christian verities, they assume a significance so great that I thought we should do well to take note of them.

The British Congregationalist reports Dr. Horton in part as follows:

It would seem from these addresses that Mrs. Besant has been brought back to Christ through the road of theosophy. It is not my purpose tonight to discuss the career of that distinguished woman, but I cannot refrain from paying a humble tribute of respect to the high seriousness and the passionate humanity of these addresses. I cannot imagine that anyone listened to them without being better for contact with that sincere and loving and noble woman's heart.

A Singular Forecast.

I am not capable of forming an opinion about Mrs. Besant's view of the World's history and of the probable future of the world, which seems to be derived from methods of inquiry which to me are perfectly strange. I gather briefly that according to her view there are continents that have disappeared—Atlantis in the Atlantic, and Lemurier in the Pacific. The expectation seems to be that a continent will reappear in the Pacific and that the New Lemurier will mark a new epoch in the world's history.

Upon this I can say nothing because I know nothing.

nor can I say anything about the singular forecast that a new type of humanity is actually appearing in the United States, and that the square-jawed and strong-willed Americans whom we know are to be the new race to occupy the new continent. I confess that all these speculations, resting, as they seem to do upon trains of reasoning or facts which are completely hidden from me, do not afford any very attractive theme, and upon them I do not feel capable of making any criticism.

The Coming World-Teacher.

But the supreme interest of these addresses—What I venture to call upon the bill "Mrs. Besant's Phophecy"—is so interesting and so within the range of my studies and thought and belief, that I rejoice to say a few words upon it. She touches upon the very question which ought to be in every Christian heart. She declared—and supported her declaration with the most passionate appeals—that in the near future another great world-teacher will appear, and that he will be able to gather together in one the numberless religions of mankind, to bring together in one the scattered and divided races of mankind and to institute an epoch of peace and good will among men.

She does not know where this world-teacher will appear. She only argues that, as most of the great leaders of the religious life of the world have come from the East, he also will come from the East. And she evidently inclines to believe that the new world-teacher will bear the colour of the East, which in the eyes of the West has been a subject of reproach. But while she does not attempt to determine where the world teacher will appear or under what conditions, she leaves her audience in no doubt whatever as to who that world-teacher will be. In the most explicit terms she says that He is one whom we Christians know as Christ.

The Lord of Love.

The position apparently is that at the beginning of every race and every great civilization there has been an embodiment in a human being of that teaching spirit that is guiding the human mind in its career. Such persons, she says, as Zarathustra in Persia, or Buddha in India, have been such incarnations of the teaching spirit spirit of the world, and in the Western world the spirit that gave the impulse and directed the course of this Western civilization was Jesus—Jesus of Nazareth—whom we know as Christ. She says that he who became Buddha is known as the Lord of Wisdom, and He who was Christ is known as the Lord of Love; one teaching the law, calling on men for right understanding, for right thinking, the other seeing in love the fulfilling of the law and the very face of God. It is the Lord of Love who is the world-teacher of today, and there is no question in her mind that the great world-teacher who is coming is also the same Lord of Love.

This remarkable prophecy led to a practical appeal to those who heard it and to the people of our time, an appeal which I trust will come home to us all. The anxiety of the lecturer was lest through our unfitness and bindness we should not be able to recognize the great world-teacher when He comes, lest we should treat Him again as He was treated when He came before. Our lovelessness and our selfishness may blind our eyes. She fears strongly, evidently from her contact with India, that fatal flaw of the modern Western mind, that prejudice which cannot give due weight and value to men of a different colour. We despise men of another colour, we will not have in South Africa our Hindu fellow subjects. We will not have Chinese or Japanese in Australia. And she fears that if this world-teacher should come with the skin of a black man or a yellow man we should not receive him. She fears, too, that if He came again as a poor man we should not receive Him.

And the object of her practical appeal was to say to the people of this country, "Prepare to meet Him." And that we can only do by nourishing that feeling, that devotion which is ready to love men as men, ready to give and do for the world what we understand our Master did when He came before. The rich shall be glad to distribute, eager to share their good things—not wealth only, but knowledge and beauty and interest; the pure should be eager to share their purity with the impure, and the fortunate to shore thir fortune with the unfortunate. And this by way of preparing for His coming—nay, by way of being able even to recognize Him when He comes. Only by being in this attitude of mind and in this practice of life shall we able to recognize and to welcome the Lord of Love, the great world-teacher, when He comes.

Preparing for His Coming.

And it would sem to be the purpose of all preaching today, it would seem to be the outcome of the prophecy that was thus given, that we should direct our thoughts continually to that coming, and especially to the preparation for that coming, in our own lives and conduct ,because the day is at hand.

Now I must quote some words of Mrs. Besant which I should like to leave upon every hearer tonight with the full force of their earnest and eloquent appeal. "If it be so amongst some of us, enough of us to influence the public opinion of our time, then when the Lord of love comes again it shall not be the Cross that will meet Him; then when He stands amongst us it shall not be hatred that shall be poured out against Him. Not three brief years alone will He stay with us, but our love will not let Him go. And we who have tried to grow into His likeness, we who have longed for the glory of His presence, we with our eyes shall behold the King in His beauty and know the supreme Teacher when again, ere very long, He treads the road of earth."

He asked when He was here before whether the Son of Man came there should be faith upon the earth, and the question was not answered, nor has it been answered since. We cannot answer the question. We do not know. One thing alone each of us can determine, and that we are called upon to determine, that when He comes He shall find faith in my heart and in my life.

How constantly the world is waking up to its great need, and how obvious it becomes as time goes on that there is no solution for the sorrows of mankind, except the passionate, selfless love which is the secret of Jesus; and how certain it is, therefore, that He is coming again. The coming of the Lord of love can only be in any true sense a blessing to the world, if it is prepared for and followed by the outpouring of love in human hearts to one another.

The Significance of the Prophecy.

Now it may be said that the Christian Church has always believed this, and that no one can read the New Testament carefully without accepting this "parousia," this coming again of the Lord. It may therefore be asked why we attach such importance to this prophecy of Mrs. Besant. The answer is that it becomes arresting to us precisely because the speaker of it was not a believer in Christianity,

because she broke away and took another course of investigation, another course of reasoning, dwelt upon another range of psychical facts, and yet by following that apparently opposite course came round to exactly the same point that was given us at the beginning. If the Christian preacher announces that Christ is coming again the world turns a deaf ear, and takes it as a pulpit utterance. But when one who has set herself as it were against the Christian faith announces with equal confidence the passionate conviction that He is coming again the world is almost compelled to listen.

It is to me the more remarkable that this statement should have been made just now in London, because the whole trend of the advanced scholarship of our time in the criticism of the New Testament is to declare that the main teaching of Christ was this apocalyptic return. If I am not mistaken, this line of Schweitzer may prove to be one of the most illuminating lines that theological inquiry has ever taken. It may appear that Christ when He came before was right in laying stress upon the fact that He was coming again, and that all the apocalyptic visions which are supposed to have crept into the Gospels are really the outcome of His own teaching, and the necessary result of His first coming; and that one thing certain of Christ is this, that He is coming again and that every eye shall see Him.

A Guide to Conduct.

That was the gospel and is the gospel. He came once and lived our human life that our human life should grow into His likeness, and that in the freedom of our will we might choose that which is the highest and the best. He went away that He might come again. He will come again and will take possession. The object for which He came at first will then be fulfilled. The truth He spoke then will by His coming again be understood, and blessed are those who are waiting for His appearing. What truer guide of conduct, what truer chastening of heart and life than this: that every day you expect Him to come; that all your life is passed in the solemn, joyful expectation of a returning Christ; that every day you gather up the thoughts of the day in the light of His return; that every morning you go out to live in this world as if He might come today? If you acted every day with every man you met in the light of His return and considered that at any moment He might come, your conduct could not go far astray.

Specially let us lay stress on this—the Lord of love is coming. The coming of Jesus in the flesh long ago left upon history this great mark—that love is the key of life, and that love to God and love to men is the only true religion. It is the Lord of love that is coming; and how shall we meet Him if our hearts are full of hate, if our nature is warped with passion and all the cruelties of unholy feeling? We must love ifwe would meet Him, and by love we must prepare for His coming.

Apart from the prophecy of Mrs. Besant, apart even from any statement in the New Testament, we know that He is coming, for in our hearts we have enthroned him. The day must dawn when He will reign, and all the world will recognize Him as the Lord of love, the Lord of life, the very God of very God, the eternal Son who came to seek and to save the world.

Even her tyranny had such a grace,
The women pardoned all except her face. —Byron.

Among the Churches.

CALIFORNIA.

Mill Valley.—A call has been extended the Rev. E. C. Oakley of San Mateo. He has accepted and expects to enter on the pastorate the first of December.

San Francisco, Richmond.—Richmond rejoices over the decision of the Rev. Dr. Cull to withdraw his resignation and to continue as pastor.

Grass Valley.—The church building was renovated within and without this summer. Since the Rev. B. F. Sargent took charge there have been 22 accessions to the membership; 16 on confession.

Woodland.—A great union revival meeting is uplifting the churches and people of Woodland. For three weeks past, Dr. J. Q. A. Henry, evangelist, and Prof. P. P. Bilhorn, soloist, have been preaching and singing the gospel message effectively to large audiences in the Armory Hall. More than 50 persons accepted Jesus Christ as their Savior and King, Sunday, the 29th of October. Besides these some have responded to the invitation nearly every evening since the meetings began and we look for a culminating effect during the coming week that will be gratifying to everyone who has so faithfully labored in these services. During these meetings the Congregational Church is undergoing repairs that will leave the interior as pretty as any church in the city, after worshiping eleven years with an unfinished church interior. One cloud after another seems to have swept over the church during the last six years, leaving a "faithful few" to emerge as tried gold from the fire, but to now rejoice over a victory of faith won for Jesus Christ. New members and new resources are being added, that we trust will place the church on a substantial basis for the future. We trust the result of the present meetings will bring more to join with the 25 who have already taken the hand of fellowship during the past year. Rev. C. M. Streeter is pastor at Woodland.

NOTES AND PERSONALS.

At a meeting of the California Ministerial Relief Society last Monday the Rev. Messrs. Frear, Pond, Rowell, Mears and Cull were elected directors.

The Rev. J. B. Orr, pastor of the Congregational Church at Santa Cruz, has been in Los Angeles the past week conducting a series of meetings in the Pico Heights Congregational Caurch, of which the Rev. J. B. Schoeffle is pastor. The Los Angeles Times speaks of Mr. Orr as "a student of psychology and an eloquent preacher" and says that he has been attracting large crowds.

The First Congregational Church of Oakland is to be congratulated in that it is to have as supply until the coming of its new pastor, the Rev. Dr. Wallace Nutting of Southbury, Conn. Dr. Nutting was for several years the pastor of Plymouth Church, Seattle, where he laid enduring foundations. He has not had a pastorate for several years, but has given himself to artistic work, the state of his health having necessitated for a time at least an abandonment of regular pulpit work. His sermons last Sunday

were such as to cause those who listened to him to desire to listen again. Next Monday he will speak to the Congregational ministers of San Francisco and vicinity.

The Ocean View Congregational Church of San Francisco, of which the Rev. G. A. Charnock is pastor, sends forth a greeting to the people of that part of the city in an attractive 20-page pamphlet—setting forth among other things its program for the next six months. In a brief prefatory note it is said: "This church is built, equipped, or ganized, operated and maintained for service to all the people in this neighborhood. We frankly admit we are not satisfied. We want to reach and benefit more people and do bigger and better things. Let us get to know each other and try to make life a little less difficult for one another. Let us be workers together to make Ocean View the best place on earth to live in. The Ocean View Congregational Church is endeavoring to preach a gospel, from pulpit and pew, broad enough to include every relationship and interest of life, practical enough to ennoble and enrich the same, and vital enough to convert and transform the inner man, making heart and will responsive to the great purposes of Jesus Christ."

HOME MISSIONARY AND WOMAN'S BOARD MEETING.

The Woman's Home Missionary Union and the southern branch of Woman's Board of the Pacific was held in East Los Angeles Church, Thursday, October 26.

More than 200 enthusiastic women were in attendance, the largest District meeting ever held.

Mrs. E. B. Allen, vice-president for the Foreign Board, and Mrs. H. K. W. Bent, secretary for the Home Union, presided.

The devotional spirit with which Mrs. A. J. Bradley of Los Angeles, opened the program, was manifested throughout the day. Several times during the day we paused while someone offered prayer, a prayer of praise or petition.

Mrs. Haines, of Los Angeles, briefly reported the recent Pacific Coast meetings.

Mrs. Brenner of Claremont, read a message from Mrs. J. H. Williams, telling of the recent annual meeting of the W. B. M. P

Mrs Geo. Ide of Pasadena, reviewed some of the big events of missionary interest that have occurred during the past two years, mentioning the Layman's Movement, the Men and Religion Forward Movement, the Edinburgh Conference, A. B. C. F. M. Centennial, the Woman's National Jubilee, and the World for Boston.

This paper, under the caption "Big Nails in Our Missionary Boards," was full of inspiration.

Mrs. E. C. Norton, in her usually clever manner, followed with a paper on "Clinching the Nails." This was really an appeal for the Every Member campaign, and the wider, more intelligent use of missionary literature.

During the luncheon hour many helpful talks were given in the form of toasts under the leadership of Mrs. W. L. Koethen of Los Angeles.

The afternoon program was a novel one, the object being to demonstrate some practical method of presenting the plan of Work Cards to the auxiliaries. The whole convention resolved itself into a Young Ladies' College of Missions with Miss Ella DeVoe of Pasadena, as dean.

Groups of women were called out as classes in history, geography, biology, and mathematics, reciting upon the significance of the societies of the American Board, the countries and schools where our missionaries are, the missionaries themselves, and the amount of money needed for the year, both for the home and foreign work.

The entire program was full of help and inspiration, and the large delegation of women went away with a new vision of service and a keener desire to do something to help in the bringing in of the Kingdom.

Pasadena, October 27. F. R. L.

SIXTY-THIRD SESSION OF THE CONGREGATIONAL CONFERENCE OF OREGON.

George H. Himes.

The opening meeting of this body took place last Tuesday in the handsome and commodious house of worship of the Sunnyside Church, and was in the nature of a rally of the Christian Endeavorers connected with the Congregational Churches of this city. The number present was 225, representing eight churches. Sunnyside Endeavor Society won the pennant for having the greatest increase in membership in the year past. The address of welcome was given by Rev. John J. Staub, D.D., pastor of the Church. Rev. Herbert G. Crocker, of the Atkinson Memorial Church, gave an address on "The Church and Young People," and the Annual Conference sermon was preached by Rev. Luther R. Dyott, D.D., of he First Church.

Organization was effected at the beginning of the second day's session by choosing Rev. William C. Kantner, D.D., University Park Church, Portland, moderator, Rev. O. A. Stillman, Central Church, Salem, vice-moderator, Rev. H. G. Adams, Gaston Church, Scribe, and Rev. J. L. Jones, Clackamas Church, assistant scribe.

Devotional services followed, led by Rev. John M. Lowden, D.D., of the Hassalo Church. Thirty minutes were allotted by the program committee for devotional purposes at the beginning of each session in the morning and afternoon, and Dr. Lowden was the leader each time. This was an innovation upon former methods, but it proved to be a wise one, and the time thus spent was declared by all who were present upon each occasion to be most helpful as a fitting preparation for the duties following:

From the reports of the churches, as summarized by the Registrar, Rev. Daniel Staver, it was shown that all the churches in the State, excepting three, had made substantial gains in the year past, the general average being ten per cent. A number have paid off their debts, and there are fewer churches without pastors than ever before. In Portland three new meeting houses have been built—Sunnyside, Atkinson Memorial and Waverleigh Heights—the aggregate cost being about $60,000. A large modern house of worship is under contract for Riverside Church, Hood River, and substantial improvements have been made in many of the houses of worship of the other churches.

A review of the work in the State was given by Rev. W. H. Meyer, retiring moderator, and it was shown that there was a distinctly "forward movemen " in connection with Congregationalism throughout the entire State, and the outlook seems very encouraging and stimulating.

The Conference was saddened during the second day by a telegram from the Ashland Church, to the effec that its pastor, Rev. W. A. Schwimley, had been stricken with appendicitis, and was compelled to undergo an operation. A number of fervent prayers were offered in his behalf, and a sympathetic telegram was voted to be sent to his family. Later it was learned that he underwent the operation suc-

cessfully, and that his condition was constnntly improving, although not beyond the danger point. Mr. Schwimley is a fine singer and a good leader, as was evidenced at the Pacific Coast Congregational Congress held in this city last June, and his paper on the "Place of Music in the Church," read by another, was exceedingly helpful and suggestive.

Other addresses of importance were "The Permanent Value of Evangelism," by Rev. V. P. Welch, of the Sheridan Church; "The Men and Religion Movement," by R. R. Perkins, of the Y. M. C. A.; and "The Relation of Children to the Kingdom of God," by Rev. J. W. Price, of the Beaverton Church. The hour spent in the discussion of these important subjects, and the resultant exchange of views, was a profitable one.

The evening topic was "The Church and the Social Problems of Today"—(a) "The Social Problems Confronting the Church," by Rev. Edward Harris, Riverside Church, Hood River; and (b) "The Gospel's Key to the Social Problems," by Rev. W. C. Kantner, D.D., of University Park Church, Portland. These presentations awakened a great deal of interest.

The third and closing day was devoted to reports of the national societies by their accredited representatives in the field here, as follows: C. S. S. and P. S., by Rev. Howard N. Smith, superintendent; C. C. B. S., by Rev. E. S. Bollinger, for Rev. H. H. Wikoff, superintendent; C. H. M. S., by Rev. George E. Paddack, D.D. The reports from these fields emphasized the optimistic note and therefore were encouraging in the extreme.

The addresses following were these: "The Missionary Board and Its Relation to the Churches," by Rev. D. T. Thomas, Forest Grove Church; "Temperance Up-to-Date," by Rev. J. R. Knodell, late superintendent of the Anti-Saloon League. Notwithstanding the defeat of statewide prohibition at the last electon, Mr. Knodell spoke words of encouragement in behalf of the cause for which he has so strenuously labored for several years, and exhorted all temperance workers to be steadfast in their opposition to the liquor traffic, as he believed from the signs of the times that a better day was near at hand.

The woman's hour was one of absorbng interest. First came the Woman's Missionary Union, Mrs. W. C. Kantner, presiding, with the following program: Hymn; paper, "Just Why," Mrs. Robert Rea; address, Mrs. Dora Read Barber; "Our Aim," Miss Helen Abbott; solo, selected, Mrs. Pauline Miller Chapman.

The Oregon Branch of the Woman's Board of Missions of the Pacific, Mrs. Luther R. Dyott, presiding, had the following program: Paper, "Knowledge, the Key to the Missionary Problem," Miss Emma B. Penfield; address, Miss Allen, a returned missionary from Broussa; "Who and What," Mrs. Walter Hoge.

Under the head of "Business," the report of Rev. E. S. Bollinger, chairman of the committee on the apportionment plan, was submitted. Much discussion followed, mainly regarding methods, but in general the idea is approved of and has been adopted by a majority of the Congregational churches of Oregon; and it has resulted in a substantial increase on benevolences as well as in funds for carrying on local work.

Riverside Church, Hood River, was chosen as the place for holding the next meeting, and Rev. John J. Staub, D. D., was selected to preach the Conference sermon.

It was voted that hereafter the Conference should meet on the second Tuesday in October instead of the third Tuesday. The reason for making this change is to enable representatives of the national societies to visit all the Conferences on this Coast at the least expense, beginning with the Washington Conference on the first Tuesday, the Oregon Conference on the second Tuesday and the California Conferences, on the third and fourth Tuesdays.

The closing hours of the Conference on the evening of the last day were devoted to a praise service, led by Rev. T. S. Winey of Waverleigh Heights Church, introductory remarks by President W. N. Ferrin of Pacific University, an address on "The Christian College," by Prof. W. M. Proctor of Pacific University, and a concert and recitations by members of the Conservatory of Music and college.

The attendance at the Conference was larger than it has been for years, and the spiritual as well as the social hours were strongly marked.

Pastor Staub and the members of his church proved most delightful hosts, and every want upon the part of delegates and visitors was anticipated and quickly provided for. The ample room in the church with all the modern conveniences, and its homelike and delightfully cheerful parlors contributed largely to this end.

A great tabernacle is under construction, so built as to seat from 8,000 to 9,000 people, in which will be held revival meetings for seventeen days under the leadership of Gypsy Smith, beginning November 10th.

OREGON LETTER.

By George H. Himes.

Several of the Oregon churches have been saddened in recent months by the death of old members. First was that of Mr. William E. Brainerd, of the Sunnyside Church, who passed on to the better life on July 22d. He was born in New Hampshire in 1833, removed to Ohio, and came to Oregon in 1852, served in the Indian war in Southern Oregon in 1855-56, came to Portland in 1868, and with his wife united with the First Church of this city, that year. In 1871 they became charter members of the Hassalo Street Church, and in 1895 transferred their membership to the Sunnyside Church. His wife died on October 11th. Her maiden name was Elizabeth Maria Brooks. She was born in Ohio February 20, 1835, removed to Illinois with her parents in 1837, came with them to Oregon in 1850, and settled a few miles north of Salem. She became a member of the Salem First Church soon after its organization in 1852. Her marriage to Mr. Brainerd occurred at Salem on October 31, 1867.

The Dalles Church has suffered greatly by the death of Mrs. Anna Pentland Brooks, who died while on a visit to Pasadena, Cal., on September 12, 1911. She was born in England on May 26, 1842, and came with her mother via the Isthmus to Oregon in 1850, to join her father at Oregon City, at which place he settled in 1845. Mr. Pentland and his family removed to Portland early in 1857 and the daughter received her education at the Portland Academy and Female Seminary, established in 1852 under the auspices of the Methodist Episcopal Church, and in due time graduated therefrom with honor. In 1862 the Pentland family removed to The Dalles, and Miss Pentland became identified at once with the public school of the place and continued in that relation for ten years. Mrs. Pentland, soon after her arrival in Oregon City, united with the Con-

gregational Church of that place of which Rev. George H. Atkinson, of blessed memory, was then the pastor, and in that way her daughter became fully identified with the Sunday-school and a regular attendant upon all the services. Mrs. Pentland united with the First Church, Portland, on September 2, 1857, by letter from the Oregon City Church, and in 1862 united with The Dalles Church, then under the pastoral of Rev. Thomas Condon, who afterwards for so many years occupied the chair of Geology in the University of Oregon. It was not long before the daughter followed the mother in her union with the church, and during the remainder of her life was a most earnest and faithful worker. In August, 1872, she was married to Mr. Samuel Linus Brooks, also a pioneer of 1850, and a member of The Dalles Church and for a great many years its Sunday-school Superintendent, and in this connection she was a most faithful helper to him in many ways.

In speaking of Mrs. Brooks her pastor, Rev. D. V. Poling, recently said: "One of the first persons to whom I was introduced after I went to The Dalles was Mrs. Brooks. There still remain on the shores of Time three or four men to whom was given the privilege of knowing her in the relation of minister to member. I am sure all would testify to the kindness of her service and consecration and the loyalty of her friendship. For thirteen years I have seen her in her place in the community, the home, the church, always constant, worshipful, appreciative and faithful. During these years I have never known her to speak an uncharitable word. The sick found in her a sympathetic friend; the weak and stumbling, a friend and intercessor; the stranger within the gates, a light to dispel the darkness of loneliness and homesickness. Her tongue was ever free from gossip and her lips knew not the art of dissembling."

These are true words, as your correspondent can testify, after an intimate acquaintance of more than twenty-five years. Now the happy union is broken, and Mr. Brooks doubly bereaved by the loss of wife and sister, after a signally useful and helpful life, and now past his four-score years, is patiently and trustfully waiting, with bright hope for the future, for the summons to the reunion on the other side.

The outlook of the First Church of Portland was never brighter than at the present time. The congregations are constantly increasing owing to the excellence of Dr. Dyott's sermons and his winning personality so manifest in his personal relations to all classes of people, and the Sunday-school is having a vigorous growth under the efficient superintendence of Mr. William H. Lewis. The Y. P. S. C. E. and all other departments of the vital life of the church are fuly abreast of the "forward" movement, and a hopeful, expectant spirit is all-pervasive.

This was "Rally Sunday" in the Sunnyside Church. With its finely equipped plant all is brightness there now, and pastor and people are thoroughly united in making the best use possible of the prevailing spirit of enthusiasm. The attendance today at the Sunday-school was two hundred and seventy-five. The Y. P. S. C. E. is growing rapidly and provides its own topics, and by so doing has awakened a much greater interest in Bible study than was the case before. A large Bible class of young men has just been organized.

The sixteenth day of this month was the thirty-fourth wedding anniversary of Rev. William C. Kantner, D.D., and wife. Their parishioners called at the manse and gave them a great surprise, and as a token of the occasion left a handsome reading lamp.

Mr. J. Frank Burke, the newly elected superintendent of the Anti-Saloon League of Oregon, will be given a reception next Friday evening and formally begin his important work.

Portland, October 29, 1911.

The Home.

TIME AND OUR USE OF IT.

Of course, every one has all the time there is. Although the total amount alloted to each person may be large or small, no one is denied a full twenty-four hours for the accomplishment of whatever there may be to do.

To say, then, that you have not time to attend to such and such a matter means that you are more interested in something else and have used your time doing that. Or it means that you are wasteful of your time, or that you are careless with it and have failed to economize the moments which make up the hours you need. If, as has been said, genius is nothing but assiduity (and I am inclined to think it is in most cases), this subtle quality of mind may well be called the ability to fully and properly use time. With the rounding years and a recognition of the value of unused time the truth of what my mother so often said to me becomes emphatic,—"If you are saving of the moments, the more you have to do, the more time you will find to do it in."

Keeping busy during the passage of time, however, is not always making the best use of time: very often the worst thing we can do is to fill an hour with labor. Literally depositing an hour for future use may be the best thing we can do with it.

Here is a man who gives all his time to his business, an affair which concerns himself alone and has for its object, not provision against temporal necessities,—for that was accomplished long ago,—but the accumulation of more business and money. He is busy at business and enjoys it. He flies. He catches time by the forelock. His bookkeepers, stenographers, clerks, all fly. He uses up all the day upon an extension of the intricacies of his business system, yet all the while he is losing valuable time by working for something which will not help him or any one else in the whole world. He has a motto in his office his family with a fine house and with all the clothes necessary, education, travel, and the luxuries, with money enough to get all they need and more, but his time,—ah, his time! He cannot spare that. His children do not really know him; for, when he approaches them, he is wrapped in a cloud of abstraction. When his son comes to him to explain a plan of his, the father is mentally perfecting a "business deal." Such a man never has a moment of time: it is all mortgaged and spoken for weeks ahead.

When you call upon him to talk bisiness which is none of his business, he makes you feel as if you were stealing money from his safe. He grows restless, anxious, looks at the clock, and you go as quickly as you can with the feeling that, if you had stayed any longer, some dire calamity would have befallen you. The man does not care to hear any harrowing details of want or poverty, —the administration of affairs is the affair of the administrators; he will give you fifty dollars if you want it, not because he feels pity or interest, but just because he con-

siders that the next few minutes are worth that much to him. So you take the money and go.

What does this very busy man accomplish in the world? He gives employment to a few men and women who are so well qualified that they never lack for work to do. They work over hours and are well paid for it—if time borrowed from life's treasury can be paid for. After awhile the employer dies and leaves so many dollars to show for what he has done in so many hours. But he has done little else than plan, figure, worry, rush, all at the sacrifice of everything which could have made him useful and happy in the world.

Whenever I hear a man say that he has been too busy or "rushed" to read a good book or attend a religious servce, or play with his children, I mentally catalogue him at once. He is wasting his time. He is letting go by golden opportunities. He is blinded by the tinsel and the dross. It is strange, but true, that those who are doing the least important work in the world spend the most time at it, and deny themselves any time for real beneficence.

By the side of an ordinary business man, or an extraordinary financier if you will, consider the influence of men like Franklin, Channing, Lincoln, Emerson, Gladstone. They lived surrounded by the limitations of time, wrote, spoke, wirked with their brains and hands, brought up families, visited with their friends, had an interest in science, medicine, religion, society, politics, everything. They made it their business to become interested and assist in what concerned their fellow-men, whether their own interests suffered by it or not. In the long run their own interests were not hurt by their willingness to share burdens with others. A man is often more successful in his vocation by having an avocation or two. The best doctor or lawyer is not the one who keeps in a rut scientifically, who puts out every light but his own tallow candle.

Weir Mitchell, one of the greatest physicians in the country ,all his life engaged in a busy and lucrative practice, author of many novels, writer of poems, monographs, as well as newspaper articles, with time to spare for family, friends, church, society, travel, with time even for strangers and for rest, is he rushed? Never. He has time for everything, and more time for more things if they come up for attention. Now the secret of all this time is simple. All that needs to be done is to apply to time the methods we use in the sensible saving of dollars and cents. To be economical, but not stingy; to save all the right time and in the right way; to be generous when giving is wise; to hoard in the day of plenty for the season of scarcity; if possible, never to waste one moment.

Henry Ward Beecher did some of his most profitable reading at odd moments, waiting for boats, cars, meals, and so on. There is always a margin somewhere in the day's doings,—some unaccounted-for minute or half-hour which is generaliy lost. Be ready for this margin: Beecher used it, and so do some others, who seem to have more time and knowledge than others. Pepper, a great physician and one of the most cultured of men, used to study on his way to and from patient's houses.

It is not the time we have, but the way we use it. We can afford to write letters to our friends, and, for the papers, we may even make books of helpful thoughts, if we rise early in the morning and use the seconds and moments which many others squander. Here we have clear profit; our percentage is on wholesale rates; we corner the market. If you are a doctor in the country and sometimes take two days to make a single call, go thirty or forty miles every day for days, and spend as much time over two cases as the city practitioner gives to fifty, still you may find time for other things. You will have a few moments a day at least for reading, some for your children, some for writing, some for working in your garden, a great deal of time for thinking, and some left, after all, for a study of what goes on in Timbuctoo. You will not need to neglect a single detail of your professional work, and find out that you know your own specific field better for not confining yourself entirely to it.

Some years ago a friend told me that he learned Italian in the length of time consumed by an acquaintance in rolling up cigarettes: they had reckoned this up for a period of ten years. Who was the richer at the end of this period? It is well, of course, to give a reasonable amount of time to social life, but a constant round of parties, dances, and so-called entertainments, the ceaseless waste of time and opportunity going on in so many cities, is, to say the least, bad time-keeping. Church-going may be overdone, too (though I believe that one service a day is almost necessary for the refreshment of spiritual life), and I do not know that it is any worse to waste an hour on a cracker box in a corner grocery than it is listening to a dull sermon in a poorly ventilated church. The cracker box may have aerial and aesthetic advantages.

There are persons who never have time to do anything. They never had time to write a letter, read a book, listen to a symphony, or to give their chidren the companionship which is theirs by right. These persons are industrious, too; but they are always doing the other thing. Fussing, stewing, rushing, giving no muscle a chance to relax from morning till night, they imagine themselves and make others think that they are busy, when, as a matter of fact, they wouldn't be missed in the world's work if they were suddenly turned into a pillar of salt as Lot's wife was. It will take only a little time for us each to discover that the great and real men of the world have always been possessed of a "certain amplitude of leisure" which made their presence not only pleasant but useful, and that, the busier we are about the right kind of work, the more time we shall find on the credit side of the ledger.—E. S. Goodhue, in Christian Register.

Our Young People

ON THE BLUE LINE CAR.

The Blue Line street car stopped at the corner, and an anxious-looking woman put a small boy inside.

"Now, Bob," she said, as she hurried out to the platform again, "don't lose that note I gave you. Don't take it out of your pocket at all."

"No'm," said the little man, looking wistfully after his mother, as the conductor pulled the strap.

"What's your name, Bob?" asked a mischievous-looking young man sitting beside him.

"Robert Cullen Deems," he answered.

"Where are you going?"

"To my grandma's."

"Let me see that note in your pocket."

The look of innocent surprise in the round face ought to have shamed the boy's tormentor; but he only said again, "Let me see it."

"I can't," said Robert Cullen Deems.

"See here, if you don't I'll scare the horses and make them run away."

The little boy cast an apprehensive look at the horses.

"Here, Bob, I'll give you this peach if you'll pull that note half way out of your pocket."

The boy did not reply, but some of the older people looked angry.

"I say, chum, I'll give you this whole bag of peaches if you will just show me the corner of your note," said the tempter.

The child turned away as if he did not wish to hear any more; but the young man opened the bag and held it just where he could see and smell the luscious fruit.

A look of distress came into the boy's face. I believe Bob was afraid to trust himself; and when a man left his seat on the other end to get off the car, the little boy slid quickly down, left the temptation behind, and climbed into the vacant place.

A pair of prettily gloved hands began almost unconsciously to clap; and then everybody clapped and applauded, until it might have alarmed Bob, if a young lady sitting by had not slipped her arm around him and said:

"Tell your mamma that we all congratulate her upon having a little man strong enough to resist temptation and wise enough to run away from it.—The Myrtle.

ALEXANDER'S VACATION

By Ethel S. Young.

The family were going away for two weeks. It was impossible to take Alexander. Accordingly, they put his plate and saucer on the back steps, arranging with a neighbor to feed him. Then at train time they shut him out of the house with farewell pats, and advised him to pretend that he, too, was having a vacation.

Now Alexander had had no expeerience in vacations. Holidays he had taken occasionally, at times when he felt himself disliked. But they had been no disturbance in the house of late, so he went to the door at the usual time the next morning. His breakfast was on the top step. He ate it without stopping to wonder why it was not under the kitchen table.

It was Alexander's custom to spend the morning on the sitting-room lounge, in a little hollow which he had softened with his own hairs. This morning there was something wrong. How could he steal into the sitting-room without first being let into the kitchen? Alexander looked up at the closed door and uttered a loud "Meow!" The door remained shut even after prolonged scratchings on the wire screen. Possibly it was Sunday morning and no one was up; patience, then and a nap on the doorstep.

If "every day'll be Sunday by and by," Alexander for one will be dissatisfied. Morning after morning it was the same. There was always plenty to eat, but no one appeared at the door. Even the hole he soon made in the screen did him no good. He was obliged to take his daily naps in corners of the porch or under the syringa bushes.

Daytimes were lonely enough, but evenings were worse. At night Alexander had been in the habit of lying in the lap of any member of the family who would hold him. Now he was obliged to content himself with a friendly stroke from passers-by, as he sat on the gate post, or walked the fence with a "pet me, please" arch of his back. Sometimes he spent the evening with family groups on neighboring piazzas. Sometimes he followed to their homes friends of his family who happened to speak to him in passing. He craved companionship those lonely evenings, when his own house was strangely dark and silent.

Towards supper time one afternoon he chanced to see three girls of his acquaintance crossing the field beside the house. He trotted after them and followed some distance before they discovered him. Then he would not go home. They were taking a strange path—it led into the woods, in fact. Alexander felt nervous and stopped continually to perch himself on stumps and survey the country. Then the familiar voices of the girls would reassure him, and he would run along beside them again.

Finally they came to flat rock. On this they seated themselves comfortably and began to spread out papers. Ah! Alexander's nose had not deceived him all this long and dangerous journey. Sandwiches were not his favorite viand; but the meat could be eaten out neatly from between the slices of bread. Cheese crackers he found to be delicious. This supper was indeed an improvement on a saucer of milk lapped tamely on the back porch.

On the return Alexander took the lead as the protector of three young ladies. When nearly home a dog rushed out barking. Alexander darted home like a flash.

As he turned in at the gate some one came to the long closed front door and began calling, "Alec, Alec!" He bolted in and made a bee-line for the kitchen. They followed out after him and fed him. He ate as if not a morsel had come his way all the time they had been gone.

While he ate the sense deepened that things were beginning to go right again. Hurrying into the sitting-room he jumped into the first lap he came to. He worked his paws blissfully in the soft folds of the familiar dress. His head was stroked in just the place he liked best, and he was called pet names that he had almost forgotten. He rolled on his back. He purred.

At last he went to the lounge. Finding his own little hairy hollow, he turned around in it three times, cured his tail around his ears and went comfortably to sleep. Alexander's vacation was at an end.

A TWISTER.

The little girl was starting to join her mother, who was visiting friends in a neighboring city. "Tell mamma," said her father, as he put her on the train and kissed her good-by, "that I am taking good care of the flowers in the back yard."

"I will, papa."

"And be sure to tell her that the golden glow is growing gloriously."

"I'll remember, papa."

The train moved off, and she was gone. An hour or two later she delivered the message.

"Mamma," she said, "papa told me to tell you that he was taking good care of the flowers."

"I am glad to hear it, dear."

"And I was to be sure to tell you that the golden gow is glowing—no, the golden crow is going—I mean the glory grow is golding glorious—the gory glow is going—mamma, what is the name of that big yellow flower that grows in the back yard?"

"The golden glow, dear."

"Well, he says it's doing first rate."—Youth's Companion.

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thought
To temper and refine it,
Each plan a higher planner
To consider and define it,
Could we but win that subtle grace,
Discretion pure and real,
Far nobler then would be our lives,
And nearer the ideal.

—A. Judson Sage.

The tallest of tall buildings—the Singer tower, with its height of 612 feet, and the Metropolitan tower, just 700 feet high, are to be eclipsed by the Woolworth Building, now under construction at Broadway and Barclay St., New York, whose final will be 750 feet above the street level. There will be 30 stories in the main building, above which a tower 85 feet square will rise for another 25 stories.—Scientific American.

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